

SEMONIDES

TESTIMONIA

1 *Suda* (iv.363.1 Adler)

Σιμωνίδης Κρινέω, Ἀμοργῖνος, ἵαμβογράφος. ἔγραψεν ἐλεγείαν ἐν βιβλίοις β', ἵάμβους. γέγονε δὲ καὶ αὐτὸς μετὰ Φ' καὶ ν' ἔτη τῶν Τρωικῶν. ἔγραψεν ἵάμβους πρῶτος αὐτὸς κατά τινας.

2 *Suda* (iv. 360.7 Adler)

Σιμμίας Ῥόδιος, γραμματικός. ἔγραψε Γλώσσας, βιβλία γ'. ποιήματα διάφορα, βιβλία δ'. ἦν δὲ τὸ ἐξ ἀρχῆς Σάμιος, ἐν δὲ τῷ ἀποικισμῷ τῆς Ἀμοργοῦ ἐστάλη καὶ αὐτὸς ἡγεμὸν ὑπὸ Σαμίων. ἔκτισε δὲ Ἀμοργὸν εἰς τρεῖς πόλεις, Μινώαν, Αἰγιαλόν, Ἀρκεσίνην. γέγονε δὲ μετὰ νοῦ' ἔτη τῶν Τρωικῶν. καὶ

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1 *Suda*

Semonides, son of Crines, from Amorgos, an iambic poet. He wrote elegiac poetry in two books¹ and iambics. He flourished 490 years after the Trojan War.² According to some he was the first writer of iambics.

¹ See n. 4 on test. 2. ² I.e., 693 B.C., if Eratosthenes' dating of the war is being followed. Perhaps here, in contrast to the *Suda*'s common practice, γέγονε means 'was born' rather than 'flourished,' since this would make the date agree with those sources which assign the poet's *floruit* to the 660s (see test. 3).

2 *Suda*

Simmias of Rhodes, a grammarian. He wrote *Glosses* in three books and a variety of poems in four books.¹ In origin he was from Samos, but in the colonization of Amorgos he was sent out as leader by the Samians. In Amorgos he founded three cities, Minoa,² Aegialos and Arcesine. He flourished (was born?) 406 years after the Trojan War.³

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ἔγραψε κατά τινας πρῶτος ἴαμβους, καὶ ἄλλα διά-
φορα, Ἀρχαιολογίαν τε τῶν Σαμίων.

3 Cyrill. *contra Julian.* 1.14 (p. 132 Burguière & Évieux)
είκοστῇ ἐννάτῃ Ὄλυμπιάδι Ἰππώνακτα καὶ Σιμωνίδην
φασὶ γενέσθαι καὶ τὸν μουσικὸν Ἀριστόξενον.

4 Ath. 14.620c

Λυσανίας δ' ἐν τῷ πρώτῳ Περὶ ἴαμβοποιῶν Μνασίωνα
τὸν ραφωδὸν λέγει ἐν ταῖς δείξεσι τῶν Σιμωνίδου
τινὰς ἴαμβων ὑποκρίνεσθαι.

5 Choerob. ap. *Et. Mag.* 713.17

Σιμωνίδης· ἐπὶ τοῦ ἴαμβοποιοῦ διὰ τοῦ η γράφεται

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According to some he was the first writer of iambics, and he wrote various other kinds of poetry, including a *History of Samos*.⁴

¹ It is clear that what follows pertains to Semonides and has been erroneously included under Simmias. ² Stephanus of Byzantium s.v. Ἀμοργός states that Semonides came from Minoa, perhaps suggesting a tradition which associated the poet only or primarily with this settlement. The other two cities were actually founded by Naxos (*Klio* 21 [1927] 313-14). ³ I.e., 777 B.C., but one MS provides the same date as in the entry above (693).

⁴ This may have been in elegiacs, but nothing of this or of any other elegy has survived.

3 Cyril, *Against Julian*

They say that Hipponax, Semonides, and the musician Aristoxenus flourished in the 29th Olympiad (664-661 B.C.).¹

¹ Hipponax is presumably an error for Archilochus. Eusebius ap. Hieron. (p. 94b Helm) dates Semonides to 664-663 and in the Armenian version (p. 86 Schöne-Petermann) to 665-664. For other references to his date see Arch. testt. 6 and 8.

4 Athenaeus, *Scholars at Dinner*

In the first book of his *On the Iambic Poets* Lysanias states that the rhapsode Mnasion in his public performances declaimed some of the iambics of Semonides.

5 Choeroboscus in *Etymologicum Magnum*

Semonides: with reference to the iambic poet the name is

(καὶ ἵσως παρὰ τὸ σῆμα ἔστιν), ἐπὶ δὲ τοῦ λυρικοῦ διὰ τοῦ ι (καὶ ἵσως ἐπειδὴ παρὰ τὸ σιμός ἔστιν). Χοιροβοσκός.

FRAGMENTA

1 Stob. 4.34.15

Σιμωνίδου·

ὦ παῖ, τέλος μὲν Ζεὺς ἔχει βαρύκτυπος
πάντων ὅσ' ἔστι καὶ τίθησ' ὅκη θέλει,
νοῦς δ' οὐκ ἐπ' ἀνθρώποισιν, ἀλλ' ἐπήμεροι
ἄ δὴ βοτὰ ζώομεν, οὐδὲν εἰδότες
5 ὅκως ἔκαστον ἐκτελευτήσει θεός.
Ἐλπὶς δὲ πάντας κάπιπειθείη τρέφει
ἀπρηκτον ὄρμαινοντας· οἱ μὲν ἡμέρην
μένουσιν ἐλθεῖν, οἱ δὲ ἐτέων περιτροπάς·
νέωτα δ' οὐδεὶς ὅστις οὐ δοκεῖ βροτῶν
10 πλούτῳ τε κάγαθοῖσιν ἵξεσθαι φίλος.
φθάνει δὲ τὸν μὲν γῆρας ἄζηλον λαβὸν
πρὶν τέρμ' ἵκηται, τοὺς δὲ δύστηνοι βροτῶν
φθείρουσι νοῦσοι, τοὺς δὲ Ἀρεὶ δεδμημένους
πέμπει μελαίνης Ἀΐδης ὑπὸ χθονός·
15 οἱ δὲ ἐν θαλάσσῃ λαίλαπι κλονεόμενοι

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spelled with an eta (perhaps derived from *sema*, 'sign'), but with reference to the lyric poet it is spelled with an iota (perhaps because it is derived from *simos*, 'snub-nosed'). So Choeroboscus.¹

¹ With rare exceptions (see Pellizer-Tedeschi p. 10) our sources give Σιμο- , but to avoid confusion with Simonides of Ceos, the lyric poet, I have consistently used the spelling Sem-.

For the name of Semonides' presumed enemy see Arch. fr. 223 with n. 2.

FRAGMENTS

1 Stobaeus, *Anthology*

From Semonides:

Boy, loud-thundering Zeus controls the outcome of everything there is and disposes it as he wishes. There is no intelligence among men, but we live like grazing animals, subject to what the day brings, with no knowledge of how the god will bring each thing to pass. Yet hope and confidence nourish all in our eagerness for the impossible. Some wait for the morrow to come, others for the revolving seasons, and there is no one who does not expect that he will arrive at the next year as the friend of wealth¹ and prosperity. But unenviable old age comes first and seizes one man before he reaches his goal, while the miserable illnesses that beset mortals destroy others, and Hades sends beneath the dark earth others laid low by the war god. Others die at sea tossed

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καὶ κύμασιν πολλοῖσι πορφυρῆς ἀλὸς
 θυήσκουσιν, εὐτὸν μὴ δυνήσωνται ζόειν.
 οἱ δὲ ἀγχόνην ἄψαντο δυστήνω μόρφῳ
 καυτάγρετοι λείπουσιν ἥλιον φάος.
 20 οὔτω κακῶν ἄπ' οὐδέν, ἀλλὰ μυρίαι
 βροτοῖσι κῆρες κάνεπίφραστοι δύαι
 καὶ πήματ' ἔστιν. εἰ δὲ ἐμοὶ πιθοίατο,
 οὐκ ἀν κακῶν ἐρῷμεν, οὐδὲ ἐπ' ἄλγεσιν
 κακοῖς ἔχοντες θυμὸν αἰκιζοίμεθα.

2 ὅπη(ι) codd., corr. Ahrens 3 ἐφημέριοι codd., corr.
 Grotius (ἐφ-), Fick 4 δὴ βροτοὶ et αἴδη (ἄδη A) βοτὰ
 codd., ἀ δὴ Ahrens ζώμεν codd., ζώνσιν Ahrens, ζόνσιν
 West, ζώμεν Fick (omnia metri causa) 12-13 νόσοι
 φθείρουσι θυητῶν codd. SM, ν. φ. βροτῶν cod. A, corr. Ahrens
 17 ζώειν codd., corr. Porson (fort. iniuria)

2 Stob. 4.56.4

Σιμωνίδον·

τοῦ μὲν θανόντος οὐκ ἀνθυμοίμεθα,
 εἴ τι φρονοῦμεν, πλεῖον ἡμέρης μιῆς.

2 ἡμέρας μιᾶς codd., corr. Welcker et Schneidewin

3 Stob. 4.53.2

Σιμωνίδον·

πολλὸς γὰρ ἡμιν ἔστι τεθνάναι χρόνος,

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about by a gale and the turbulent sea's many waves, whenever they are unable to gain a livelihood (on land), and others fasten a noose in a wretched death, leaving the sun's light by their own choice. Thus nothing is without misery, but countless death spirits and unforeseen sorrows and disasters exist for mortals. But if they were to take my advice, we would not long for misfortune nor would we torment ourselves by having our hearts set on bitter pain.²

¹ Some personify, the god of wealth. ² Many argue that the poet must have gone on to give some positive advice, an obviously possible but not necessarily correct assumption.

2 Stobaeus, *Anthology*

From Semonides:

If we had some sense, we would not concern ourselves with the dead for more than a single day.

3 Stobaeus, *Anthology*

From Semonides:

For we have a long time to be dead, but we live years

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ζῶμεν δ' ἀριθμῷ παῦρα τκακῶς ἔτεα.

1 ἡμῖν codd., corr. West 2 <καὶ> κακῶς Welcker,
<παγ>κακῶς Meineke, alii alia

4 Stob. 4.41.7

Σιμωνίδου·

πάμπαν δ' ἄμωμος οὐ τις οὐδ' ἀκήριος.

5 Plut. *de prof. virt.* 14.84cd

ἄθηλος ἵππω πῶλος ὡς ἄμα τρέχ-
ἀλλ' ὅ γε προκόπτων ἀληθῶς μᾶλλον ἔργοις καὶ
πράξεσιν ἀνδρὸς ἀγαθοῦ καὶ τελείου παραβάλλων
έαντὸν . . . καὶ μεστὸς ὃν ὄρμῆς οὐκ ἡρεμούσης οἶστ
τ' ἔστι κατὰ τὸν Σιμωνίδην “ἄθηλος—τρέχειν,” τῷ
ἀγαθῷ μονονουχὶ συμφῦναι γλιχόμενος.

cf. Plut. *de tuenda san.* 24.136a, *de virt. moral.* 7.446de, *an seni gerenda resp.* 12.790f, *de esu carn.* 2.2.997d, fr. 210 Sandbach ap. Stob. 4.50.19 = *Paroem. Gr.* ii.541.20 L.-S.

τρέχειν, τρέχει, τρέχη Plut.

6 Clem. *Strom.* 6.13.1

‘Ησιόδου δὲ εἰπόντος (Op. 702 sq.) “οὐ μὲν γάρ τι
γυναικὸς ἀνὴρ λητίζετ’ ἄμεινον / τῆς ἀγαθῆς, τῆς δ'
αὗτε κακῆς οὐ ρίγιον ἄλλο,” Σιμωνίδης εἶπεν

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few in number and we live them badly.¹

¹ Some combine frr. 2 and 3.

4 Stobaeus, *Anthology*

From Semonides:

No one is utterly free from blame or affliction.

5 Plutarch, *Progress in Virtue*

(to) run(s)¹ like an unweaned colt beside its mother

But the one who is truly making progress, comparing himself rather with the deeds and actions of a good and perfect man . . . and being filled with an urging that does not rest, is able in the words of Semonides “to run—mother,” craving virtually to unite with the good man.

¹ Since Plutarch accommodates the verb to his various contexts, we cannot tell what form Semonides used. The fragment became a proverbial recommendation to the young to follow the example of their elders.

6 Clement of Alexandria, *Miscellanies*

Hesiod said, “for a man carries off nothing better than a good wife and in turn nothing more horrible than a bad one,” and Semonides:

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γυναικὸς οὐδὲν χρῆμ’ ἀνὴρ ληζεται
ἔσθλῆς ἀμεινον οὐδὲ ρίγιον κακῆς.

Porph. ap. Euseb. *praep. ev.* 10.3.18

ἢ ὡς Ἡσιόδου “οὐ μὲν γάρ—ἄλλο,” ταύτην τὴν διάνοιαν Σιμωνίδης ἐν τῷ τένδεκάτῳ μετήνεγκε λαβῶν οὗτως· “γυναικὸς—κακῆς.”

(Porph.) ἐν τῷ α' Welcker, ἐν *ἰά<μβοις>* Schmidt

7 Stob. 4.22.193

Σιμωνίδου·

χωρὶς γυναικὸς θεὸς ἐποίησεν νόον
τὰ πρῶτα. τὴν μὲν ἐξ ὑὸς τανύτριχος,
τῇ πάντ’ ἀν’ οἰκον βορβόρῳ πεφυρμένα
ἄκοσμα κεῖται καὶ κυλίνδεται χαμαί·
5 αὐτὴ δ’ ἀλούτος ἀπλύτοις ἐν εἴμασιν
ἐν κοπρίγησιν ἡμένη πιαίνεται.
τὴν δ’ ἐξ ἀλιτρῆς θεὸς ἔθηκ’ ἀλώπεκος
γυναικα πάντων ἴδριν οὐδέ μιν κακῶν
λέληθεν οὐδὲν οὐδὲ τῶν ἀμεινόνων.
10 τὸ μὲν γάρ αὐτῶν εἰπε πολλάκις κακόν,
τὸ δ’ ἐσθλόν· ὄργην δ’ ἄλλοτ’ ἀλλοίην ἔχει.
τὴν δ’ ἐκ κυνός, λιτοργόν, αὐτομήτορα,
ἢ πάντ’ ἀκοῦσαι, πάντα δ’ εἰδέναι θέλει,
πάντη δὲ παπταίνουσα καὶ πλανωμένη
15 λέληκεν, ἦν καὶ μηδέν’ ἀνθρώπων ὄρᾳ.

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A man carries off nothing better than a good wife
nor more horrible than a bad one.¹

¹For other sources of the fragment and for parallel passages
see fr. 1 Pellizer-Tedeschi.

Porphyry in Eusebius, *Evangelical Preparation*

Or how, when Hesiod said “for a man—bad one,”
Semonides took up this sentiment in his . . . and altered it
as follows: “a man—bad one.”

7 Stobaeus, *Anthology*

From Semonides:

In the beginning the god¹ made diverse the female
mind.² One woman he created from a long-bristled
sow. Throughout her house everything lies in disor-
der, befouled with mud, and rolls about on the floor,
and she herself unwashed, in clothes unwashed, sits
in the dung and grows fat.

Another the god made from a wicked vixen, a
woman who has expertise in everything. Nothing of
what is bad escapes her notice, nor even of what is
good, since she often calls the latter bad and the
former good. Her mood is different at different
times.

Another is from a bitch, ill-tempered, her mother
all over again. She wants to hear everything and to
know everything and peering and prowling every-
where she yaps even if she sees no one. A man can’t

¹ I.e., Zeus (cf. vv. 72, 96). ² Some prefer, “made the
female mind different (from the male).”

παύσειε δ' ἄν μιν οὔτ' ἀπειλήσας ἀνήρ,
 οὐδ' εἰ χολωθεὶς ἐξαράξειεν λίθῳ
 ὀδόντας, οὐδ' ἄν μειλίχως μυθεόμενος,
 οὐδ' εἰ παρὰ ξείνοισιν ἡμένη τύχῃ,
 20 ἀλλ' ἐμπέδως ἄπρηκτον αὐονὴν ἔχει.
 τὴν δὲ πλάσαντες γηῖνην Ὄλύμπιοι
 ἔδωκαν ἀνδρὶ πηρόν· οὔτε γὰρ κακὸν
 οὔτ' ἐσθλὸν οὐδὲν οἶδε τοιαύτη γυνῆ·
 ἔργων δὲ μοῦνον ἐσθίειν ἐπίσταται.
 25 κῶταν κακὸν χειμῶνα ποιήσῃ θεός,
 ριγῶσα δίφρον ἄσσον ἐλκεται πυρός.
 τὴν δ' ἐκ θαλάσσης, ἥ δύ' ἐν φρεσὶν νοεῖ·
 τὴν μὲν γελᾶ τε καὶ γέγηθεν ἡμέρην·
 ἐπαινέσει μιν ξεῖνος ἐν δόμοις ἵδων·
 30 “οὐκ ἔστιν ἄλλη τῆσδε λωῖων γυνὴ
 ἐν πᾶσιν ἀνθρώποισιν οὐδὲ καλλίων.”
 τὴν δ' οὐκ ἀνεκτὸς οὐδ' ἐν ὄφθαλμοῖς ἵδεῖν
 οὔτ' ἄσσον ἐλθεῖν, ἀλλὰ μαίνεται τότε
 ἄπλητον ὕσπερ ἀμφὶ τέκνοισιν κύων,
 35 ἀμείλιχος δὲ πᾶσι κάποιθυμίη
 ἐχθροῖσιν ἴσα καὶ φίλοισι γίνεται·
 ὕσπερ θάλασσα πολλάκις μὲν ἀτρεμῆς
 ἐστηκ', ἀπήμων, χάρμα ναύτησιν μέγα,
 θέρεος ἐν ὥρῃ, πολλάκις δὲ μαίνεται
 40 βαρυκτύποισι κύμασιν φορεομένη.
 ταύτῃ μάλιστ' ἔοικε τοιαύτη γυνὴ
 ὀργήν· φυῆν δὲ πόντος ἀλλοίην ἔχει.

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stop her with threats, nor even if in anger he should knock out her teeth with a stone, nor can he by speaking to her soothingly, not even if she happens to be sitting among guests, but she constantly keeps up her yapping which nothing can be done about.

Another the Olympians fashioned from earth and gave her maimed to her man; for such a woman knows neither what is bad nor what is good. The only thing she knows how to do is to eat. And whenever the god sends harsh winter, she shivers and draws her chair nearer the fire.³

Another is from the sea, a woman with a twofold mind. One day she sparkles and is happy. A guest who sees her in the house will praise her: "there is no other woman better than this among all mankind nor one more beautiful." But another day she is unbearable even to look at or come close to; then she rages, unapproachable as a bitch round her pups, implacable and at odds with everyone, friends and enemies alike. Just as the sea often stands without a ripple, harmless, a great joy to sailors, in the season of summer, but often rages, tossed about by the loud-crashing waves, such a woman seems very much like this in temperament. The sea has a variable nature.⁴

³ If Schneidewin's emendation is accepted, the earth-woman is even more inert: "not even if the god sends a harsh winter does she feel the cold and draw her chair nearer the fire." ⁴ The line has been variously emended and is excised by some. See H. Lloyd-Jones, *Females of the Species* (London 1975) 72-73 and Pellizer-Tedeschi 129-30.

τὴν δ' ἔκ τε σποδιῆστ καὶ παλιντριβέος ὅνου,
ἢ σύν τ' ἀνάγκη σύν τ' ἐνπῆσιν μόγις

45 ἔστερξεν ὥν ἄπαντα κάπονήσατο
ἀρεστά· τόφρα δ' ἐσθίει μὲν ἐν μυχῷ
προνὺξ προῆμαρ, ἐσθίει δ' ἐπ' ἐσχάρῃ.
ὅμῶς δὲ καὶ πρὸς ἔργον ἀφροδίσιον
ἔλθοντ' ἔταιρον ὄντινῶν ἐδέξατο.

50 τὴν δ' ἔκ γαλῆς, δύστηνον οἰζυρὸν γένος·
κείνη γὰρ οὐ τι καλὸν οὐδὲ ἐπίμερον
πρόσεστιν οὐδὲ τερπνὸν οὐδὲ ἐράσμιον.
εὐνῆς δ' ἀληνῆς ἐστιν ἀφροδισίης,
τὸν δ' ἄνδρα τὸν παρεόντα ναυσίη διδοῖ.
55 κλέπτοντα δ' ἔρδει πολλὰ γείτονας κακά,
ἄθυστα δ' ἵρα πολλάκις κατεσθίει.

τὴν δ' ἵππος ἀβρὴ χαιτέεσσ' ἐγείνατο,
ἢ δούλι' ἔργα καὶ δύην περιτρέπει,
κοῦτ' ἀν μύλης ψαύσειεν, οὔτε κόσκινον
60 ἄρειεν, οὔτε κόπρον ἐξ οἴκου βάλοι,
οὔτε πρὸς ἵπνὸν ἀσβόλην ἀλεομένη
ἴζοιτ'. ἀνάγκη δ' ἄνδρα ποιεῖται φίλον·
λοῦται δὲ πάσης ἡμέρης ἄπο ρύπον
δίσ, ἄλλοτε τρίς, καὶ μύροις ἀλείφεται,
65 αἰεὶ δὲ χαίτην ἐκτενισμένην φορεῖ
βαθεῖαν, ἀνθέμοισιν ἐσκιασμένην.
καλὸν μὲν ὥν θέημα τοιαύτη γυνὴ
ἄλλοισι, τῷ δ' ἔχοντι γίνεται κακόν,
70 ἦν μή τις ἦ τύραννος ἦ σκηπτοῦχος ἦ,
ὅστις τοιούτοις θυμὸν ἀγλαΐζεται.

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Another is from an ash-coloured (?) ass that is the object of repeated blows. When forced and berated she with difficulty consents to everything and does acceptable work. But meanwhile all day and all night she eats in an inner room and eats at the hearth. And similarly with regard to lovemaking she accepts any companion who comes along.⁵

Another is from the weasel, a wretched and sorry creature, since there is nothing associated with her that is fair, desirable, pleasing or lovable. She is mad for the bed of love, but she turns the stomach of the man who is at her side. She does much harm to her neighbours by her thieving and she often eats up sacrifices left unburned.

Another a dainty, long-maned mare engendered. She pushes servile tasks and trouble onto others, and she wouldn't touch a millstone, lift a sieve, throw dung out of the house, or sit by the oven since she avoids soot. And she forces a man to be her lover.⁶ Twice every day, sometimes three times, she washes the dirt off her and anoints herself with scents, and she always wears her hair combed out and long, shaded with flowers. Such a woman is a beautiful sight to others, but for the man who has her as wife she is a plague, unless he is some tyrant or sceptre bearer whose heart delights in such things.

⁵ The meaning seems to be that her appetite for sex is as strong as her appetite for food and is equally undiscriminating.

⁶ I.e., a man cannot resist her beauty, however much he may disapprove of her behaviour. According to some the sentence is ironical: "and she makes a man the friend of Necessity."

τὴν δ' ἐκ πιθήκου· τοῦτο δὴ διακριδὸν
 Ζεὺς ἀνδράσιν μέγιστον ὥπασεν κακόν.
 αἴσχιστα μὲν πρόσωπα· τοιαύτη γυνὴ
 εἶσιν δὶ' ἄστεος πᾶσιν ἀνθρώποις γέλως·
 75 ἐπ' αὐχένα βραχεῖα· κινέῖται μόγις·
 ἄπυγος, αὐτόκωλος. ἂ τάλας ἀνὴρ
 ὅστις κακὸν τοιοῦτον ἀγκαλίζεται.
 δήνεα δὲ πάντα καὶ τρόπους ἐπίσταται
 ὥσπερ πίθηκος· οὐδέ οἱ γέλως μέλει·
 80 οὐδ' ἂν τιν' εὖ ἔρξειεν, ἀλλὰ τοῦτ' ὄρα
 καὶ τοῦτο πᾶσαι ἡμέρην βουλεύεται,
 ὅκως τι κώς μέγιστον ἔρξειεν κακόν.

τὴν δ' ἐκ μελίσσης· τὴν τις εὐτυχεῖ λαβών·
 κείνη γὰρ οἴη μῶμος οὐ προσιζάνει,
 85 θάλλει δ' ὑπ' αὐτῆς κάπαέξεται βίος,
 φίλη δὲ σὺν φιλέοντι γηράσκει πόσει
 τεκοῦσα καλὸν κώνομάκλυτον γένος.
 κάριπρεπῆς μὲν ἐν γυναιξὶ γίνεται
 πάσησι, θείη δ' ἀμφιδέδρομεν χάρις.
 90 οὐδ' ἐν γυναιξὶν ἥδεται καθημένη
 ὅκου λέγουσιν ἀφροδισίους λόγους.
 τοίας γυναικας ἀνδράσιν χαρίζεται
 Ζεὺς τὰς ἀρίστας καὶ πολυφραδεστάτας·

τὰ δ' ἄλλα φῦλα ταῦτα μηχανῆ Διὸς
 95 ἔστιν τε πάντα καὶ παρ' ἀνδράσιν μένει.
 Ζεὺς γὰρ μέγιστον τοῦτ' ἐποίησεν κακόν,
 γυναικας· ἦν τι καὶ δοκέωσιν ὠφελεῖν
 ἔχοντι, τῷ μάλιστα γίνεται κακόν.

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Another is from a monkey. This is absolutely the worst plague that Zeus has given to men. Her face is extremely ugly; such a woman is an object of laughter to everyone as she goes through the town. She is short of neck, moves awkwardly, has no rump, and is all legs. Ah, pity the man who embraces such a plague. She knows every trick and scheme, just like a monkey. Being laughed at doesn't bother her and she wouldn't do anyone a good turn, but she has her eyes on and plots every day how she can do the greatest harm possible.

Another is from the bee. The one who gets her is lucky, since on her alone blame does not settle. Under her management his livelihood flourishes and increases, and she grows old in love with a loving husband, the mother of a handsome and distinguished family. She stands out among all women and a divine grace surrounds her. She takes no pleasure in sitting among women in places where they talk about sex. Such women are the best and the most sensible whom Zeus bestows as a favour on men.

But by the contrivance of Zeus all these other species exist and remain among men. For the greatest plague that Zeus has created is this—women; if they seem to be of some benefit to the one who has them, to him especially do they turn out to be a

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οὐ γάρ κοτ' εὐφρων ἡμέρην διέρχεται
 100 ἄπασαν, ὅστις σὺν γυναικὶ τπέλεται,
 οὐδ' αὖθις Λιμὸν οἰκίης ἀπώσεται,
 ἐχθρὸν συνοικητῆρα, δυσμενέα θεῶν.
 ἀνὴρ δ' ὅταν μάλιστα θυμηδεῖν δοκῇ
 κατ' οἶκον, ἡ θεοῦ μοῖραν ἡ ἀνθρώπου χάριν,
 105 εύροῦστα μῶμον ἐσ μάχην κορύσσεται.
 ὅκου γυνὴ γάρ ἐστιν οὐδ' ἐσ οἰκίην
 ξεῖνον μολόντα προφρόνως δεκοίατο.
 ἥτις δέ τοι μάλιστα σωφρονεῖν δοκεῖ,
 αὗτη μέγιστα τυγχάνει λωβωμένη·
 110 κεχηνότος γάρ ἀνδρός, οἱ δὲ γείτονες
 χαίρουσ' ὀρῶντες καὶ τόν, ὡς ἀμαρτάνει.
 τὴν ἦν δ' ἔκαστος αἰνέσει μεμνημένος
 γυναικα, τὴν δὲ τούτερον μωμήσεται·
 ἵσην δ' ἔχοντες μοῖραν οὐ γινώσκομεν.
 115 Ζεὺς γὰρ μέγιστον τοῦτ' ἐποίησεν κακόν,
 καὶ δεσμὸν ἀμφέθηκεν ἄρρητον πέδην,
 ἐξ οὗ τε τοὺς μὲν Ἀΐδης ἐδέξατο
 γυναικὸς εἴνεκ' ἀμφιδηριωμένους.

cf. Ath. 5.179d (v. 56), Ael. H.A. 16.24 (vv. 57-70), Ael. H.A. 11.36 (v. 64)

5 ἄπλυτος	codd., corr. Valckenaer	6 εἰμένη	codd., corr.
Trincavelli	18 μυθεύμενος	codd., corr. Fick	19 εἰμένη
codd., corr. Trincavelli	20 αὐνονὴν	West	25 χ' οταν
cod. S, κούτ' ἀν	codd. MA, κούδ' ἦν	Schneidewin, κῶταν	Ahrens
26 ἀστον	codd., corr. Jacobsohn	29 μὲν	codd., corr.
Valckenaer	30 λώιον	codd., corr. Gesner	

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plague. For whoever lives (?) with a woman never goes through a whole day in good spirits, nor will he quickly thrust from the house Hunger, a hostile housemate, enemy of the gods. And whenever a man seems to be especially enjoying himself in his home, either through divine dispensation or the kindness of men, she finds fault and puts on her helmet for battle. For where there is a woman, men may not readily welcome even a stranger who has come to the house.⁷ I tell you, the woman who seems most respectable, she's the very one who commits the greatest outrage. For while her husband stands open-mouthed,⁸ the neighbours delight in seeing how he too is mistaken. Each man will be mindful to praise his own wife, but will find fault with another's. We do not realize that we have an equal lot. For this is the greatest plague that Zeus has created, and he has placed round us in bondage fetters unbreakable, ever since Hades received those who fought on account of a woman.⁹

⁷ I.e., let alone a neighbour. ⁸ An open mouth can denote lack of attention (through carelessness he does not notice how she behaves) or gullibility (he is so naïve that her behaviour leaves him incredulous) or a strong desire (he is so infatuated with her that he is blind to her real nature).

⁹ Generally assumed to be Helen. Many treat the poem as incomplete, assuming that at least one *τοὺς δέ* followed. This is possible, but not obligatory.

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40 φορευμένη codd., corr. Fick 42 [όργην] φυὴν δὲ πόντος <ἄλλοτ’> ἄλλοιην Renehan, alii alia 43 τε τεφρῆς Meineke, τεφρῆς τε Brunck 45 ὡν codd., corr. Gesner καὶ πον- codd., corr. Ahrens 49 όντινοῦν codd., corr. Bergk 54 παρόντα codd., corr. Renner διδεῖ et δίδει codd., corr. Trincavelli 57 χαιτάεσσ’ Aelian., χαιτέίης Stob. cod. S, χαιτήεις codd. MA, corr. Meineke 61 ἀλευμένη codd., corr. Fick 65 ἀεὶ codd., corr. Hertel 67 οὖν codd., corr. Brunck 76 αὐόκωλος Haupt 82 τί χ’ ὡς codd., corr. West, τιν’ ὡς Meineke 86 φιλεῦντι codd., corr. Fick 87 κούν- codd., corr. Smyth 95 μενεῖ Bergk 97 δοκῶσιν codd., corr. Ahrens 102 θεόν Grotius 106 οἰκίαν codd., corr. Koeler 107 μολῶντα codd., corr. Trincavelli δεχ- codd., corr. Schneidewin 116 πέδη(ι) codd., (κάρρηκτον) πέδην Crusius, πέδης Koeler (+ ἀρρήκτον Bothe)

8 Ath. 7.299c

Σιμωνίδης δ’ ἐν ιάμβοις·

ῶσπερ ἔγχελνς κατὰ γλοιοῦ

9 Pergit Ath.

καὶ τὴν αἰτιατικήν·

ἐρωδιὸς γὰρ ἔγχελνν Μαιανδρίην
τριόρχον εύρων ἐσθίοντ’ ἀπείλετο.

2 ἀφείλετο cod., corr. Fick

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8 Athenaeus, *Scholars at Dinner*

And Semonides in his iambics:

like an eel¹ down in the slime

¹ Athenaeus cites this passage and the next in his discussion of the declension of the word for eel. For possible explanations of the fragment see *Phoenix* 33 (1979) 22-23.

9 Athenaeus continues

And the accusative:

For a heron found a buzzard eating a Maeandrian
eel¹ and took it away.

¹ Eels from the river Maeander in Caria were a prized delicacy.

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10 Schol. Eur. *Phoen.* 207 (i.277.17 Schwartz), “κατενάσθην”

τινὲς ἀντὶ τοῦ κατανασθήσομαι· καὶ Σιμωνίδης ἴαμβοις

〈× – ˉ – > τί ταῦτα διὰ μακρῶν λόγων
ἀνέδραμον;

ἀντὶ τοῦ ἀναδραμεῖν μέλλω.

10a Herennius Philo, *de diversis verborum significacionibus* (p. 186 Palmieri, 73 Nickau, *Ammonius*)

κομᾶν τοῦ γαυριᾶν διαφέρει. 〈κομᾶν γὰρ〉 ἐπί τινι
ἔλεγον οἱ ἀρχαῖοι, φησὶ Τρύφων (fr. novum), τὸ δὲ νῦν
κομᾶν κουριᾶν, ὡς Σιμωνίδης ἐν πρώτῳ ἴαμβῳ.

καὶ μήτ’ ἄλουτος γαυρία σύ, μήτ’ ὕδωρ
θαύμαζε, μηδὲ κουρία γενειάδα,
μηδὲ ρύπῳ χιτῶνος ἔντυε χρόα.

(Herenn.) 〈κομᾶν γὰρ〉 suppl. Nickau, 〈κομᾶν μὲν τὸ
γαυριᾶν〉 Palmieri κουριᾶν, ὡς West (κυρίως cod.),
κυρίως 〈τὸ κουριᾶν〉 Palmieri (Sem.) 1 καὶ μήτ’ ἄλλ’ οὕτως
γὰρ ἀν εὖ μεθ’ ὕδωρ cod., corr. West 2 κούρη cod., corr.
West 3 μηδὲ ρύποχίτων ἔστη ἐν τε χώρᾳ cod., corr. West,
ρύπο<ν> χιτῶνα ἔστον ἐν χροῖ Palmieri

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10 Scholiast on Euripides, *Phoenissae* ("I dwelled")

According to some this is equivalent to 'I shall dwell.' And Semonides says in his iambics

Why did I recount this with a lengthy discourse?

which is equivalent to 'I am going to recount.'¹

¹ Without a context we cannot comment on the scholiast's explanation of the aorist. The text is disputed on metrical grounds, but if printed as two verses (so Pellizer-Tedeschi following West's suggestion), the caesura is restored. The resolved iambus (-*a διὰ*) is not found elsewhere in Semonides, but it occurs in other early iambographers.

10a Herennius Philo, *On the Different Meanings of Words*

κομᾶν differs from *γαυριᾶν*.¹ For in ancient times, according to Tryphon,² <*κομᾶν* meant 'to put on airs'> over something, but now *κομᾶν* has the meaning of *κουριᾶν* 'to need a haircut,' as in the first book of Semonides' iambics:

Don't take pride in being unwashed, don't stand in awe of water, don't let your beard need trimming, and don't deck out your body in a filthy tunic.

¹ *γαυριᾶν* is presumably an error for *κουριᾶν*. See West, *Maia* 20 (1968) 196. ² A grammarian of the time of Augustus.

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11 Ath. 2.57d = Eust. in Hom. *Od.* 11.299 (1686.51)

“ώεα” δὲ ἔφη Ἐπίχαρμος (fr. 152 Kaibel), “ώεα χανὸς κάλεκτορίδων πετεηνῶν.” Σιμωνίδης ἐν δευτέρῳ ίάμβων

οἶόν τε χηνὸς ὥεον Μαιανδρίου.

12 Choerob. *can.* (i.267.10 Hilgard) = Herodian.
(ii.626.30 Lentz)

ἴκτινος ἡ εὐθεῖα . . . τούτου ἡ γενικὴ ἰκτίνου, ὡς παρὰ Σιμωνίδη.

σπλάγχ’ ἀμπέχοντες αὐτίκ’ ἰκτίνου δίκην.

ἀμφέποντες Bergk

13

↔ -> τὸ δ’ ἡμιν ἐρπετὸν παρέπτατο
τὸ ζωίων κάκιστον ἔκτηται βίον.

Et. Gen. (p. 28 Calame) = *Et. Mag.* 413.20 = *Zon.* (p. 967 T.; hinc Herodian. ii.516.7 Lentz)

ζωιον . . . γράφεται δὲ διὰ τοῦ ι, ἐπειδὴ εῦρηται κατὰ διάστασιν, ὡς παρὰ Σιμωνίδη φησὶ γὰρ “τὸ δ’ ἡμῖν ἐρπετὸν παρέπτατο ζωίον κάκιστον.”

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11 Athenaeus, *Scholars at Dinner*

Epicharmus said ὥεα (for ὥά), “eggs of a goose and winged hens.” Cf. Semonides in the second book of his iambics:

like the egg of a Maeandrian goose

12 Choeroboscus, *On the Canons of Theodosius*

The nominative is ἵκτινος . . . its genitive ἵκτίνον, as in Semonides:

straightway embracing¹ the entrails like a kite

¹ Perhaps a colourful way of describing the greedy seizure of entrails, but many adopt Bergk’s emendation, “being busy with.”

13

and there flew to us that beetle¹ which among (all) creatures leads the worst way of life

¹ The scarab or dung beetle. Some assume a fable is being related.

Etymologicum Genuinum

ζῶιον: it is written with an iota, since it occurs with diaeresis, as in Semonides. For he says τὸ δ’—κάκιστον.

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Schol. T Hom. *Il.* 18.407b (iv.515 Erbse), “ζωάγρια”
 χαριστήρια τοῦ εἰς τὸ ζῆν ὥχθαι. μετὰ δὲ τοῦ <ι>, ἐπεὶ
 καὶ Σιμωνίδης φησὶ “τὸ ζώϊον κάκιστον κέκτηται
 βίον,” περὶ τοῦ κανθάρου.

1 ἡμῖν libri, corr. West 2 ζώϊον Etym., ζῶον schol.
 Hom., corr. Bekker κέκτηται schol., corr. Bekker

14 Galen. in Hippocr. *epid.* 6.2.1 (CMG v.10.2(2) p. 60.8)

διὸ καὶ τὴν δευτέραν συλλαβὴν τοῦ “στενυγρῶσαι”
 ϕιλοῦντας, οὐ δασύνοντας, ἀναγνωστέον ἔστιν· οὐ γὰρ
 ἔγκειται τὸ ὑγρὸν ἐν τῇ λέξει, καθάπερ ἂν τις οἰηθείη
 μὴ γινώσκων ὑπὸ τῶν Ἰώνων τὸ στενὸν ὄνομάζεσθαι
 στενυγρόν· ἀλλὰ τούτο<ν> γε μαρτύριόν ἔστιν αὕταρ-
 κες τὸ παρὰ τῷ Σιμωνίδῃ γεγραμμένον ἐν τοῖσδε τοῖς
 ἔπεσιν.

οὐκ ἂν τις οὕτω δασκίοις ἐν οὕρεσιν
 ἀνὴρ λέοντ’ ἔδεισεν οὐδὲ πάρδαλιν
 μοῦνος στενυγρῆ συμπεσὼν ἐν ἀτραπῷ.

cf. Galen. in Hippocr. *de artic.* (xviii(1).411 Kühn)

1 οὕπω τις *de artic.* 3 στενυγρῷ συντυχὼν *de artic.*

15 Ath. 3.106d

κουρίδας δὲ τὰς καρῖδας εἴρηκε Σώφρων ἐν Γυ-
 ναικείοις (fr. 26 Kaibel) . . . Ἐπίχαρμος δ’ ἐν Γᾶ καὶ
 Θαλάσσᾳ (fr. 31 Kaibel), ἐν δὲ Λόγῳ καὶ Λογίνᾳ (fr. 89)

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Scholiast on Homer, *Iliad* (“reward for a life saved”)

Thank-offerings for one's life. The word has an iota, since Semonides says $\tau\ddot{o}\ \zeta\omega\ddot{io}\nu$ — $\beta\acute{io}\nu$, concerning the beetle.

14 Galen on Hippocrates, *Epidemics*

Therefore one must read the second syllable of $\sigma\tau\epsilon\nu\nu\gamma\rho\hat{\alpha}\sigma\alpha\iota$ with a smooth, not rough breathing. For $\nu\gamma\rho\acute{o}\nu$ is not part of the word, as might be thought if one did not realize that $\sigma\tau\epsilon\nu\acute{o}\nu$ ('narrow') is called $\sigma\tau\epsilon\nu\nu\gamma\rho\acute{o}\nu$ by the Ionians. But there is self-sufficient evidence of this in what has been written by Semonides in the following verses:

a man who all alone met up with a lion or a leopard
on a narrow path in the shadowy mountains would
not have been so afraid

15 Athenaeus, *Scholars at Dinner*

Sophron in *Women's Mimes* called $\kappa\alpha\rho\hat{\iota}\delta\acute{e}\s$ $\kappa\omega\rho\acute{\iota}\delta\acute{e}\s$ as did Epicharmus in *Land and Sea*, but in *Logos and Logina*

IAMBIC POETRY

διὰ τοῦ ω εἴρηκεν . . . Σιμωνίδης δέ·
θύννοισι τευθίς, κωβιῶσι κωρίδες.

16 Clem. *Paed.* 2.8.64.3-4

τούτων δὲ τῶν μύρων ἄπειροι διαφοραί, βρένθειον καὶ
μετάλλιον καὶ βασίλειον, πλαγγόνιον τε καὶ ψάγδας
Αἰγύπτιος. Σιμωνίδης δὲ ἐν τοῖς ἴαμβοις οὐκ αἰδεῖται
λέγων·

κάλειφόμην μύροισι καὶ θυώμασιν
καὶ βακκάρι· καὶ γάρ τις ἔμπορος παρῆν.

cf. Ath. 15.690c

1 κῆλ- et ἡλ- Ath. θυμιάμασιν Clem. 2 βάκκαριν
Clem.

17 *Et.Gen.* (p. 40 Calame) = *Et. Mag.* 633.58

ὸρσοθύρη· θυρὶς δι' ἥς εἰς ὑπερῷον ὑπάρχει ἀνάβασις
. . . λέγει δὲ καὶ Σιμωνίδης κακοσχόλως·

καί τῆς ὅπισθεν ὀρσοθύρης < > ἡλσάμην.

κὰτ Hemsterhuys ὀρσοθυρίδος Sylburg, ὀρθύρης Bergk,
alii alia <δι>ηλσάμην Lobeck

SEMONIDES

he used the form with omega, as did Semonides:

for tunny squid, for gudgeons shrimps¹

¹ The point of the collocation is unknown. Perhaps one creature is a meal for the other.

16 Clement of Alexandria, *The Schoolmaster*

And of these unguents there are countless varieties, *bren-theion*, *metallion*, *basileion*, *plangonion*, and Egyptian *psagdas*.¹ And Semonides does not blush at saying in his iambics:

and I was anointing myself² with unguents and scents and *baccaris*;³ for in fact a merchant was present

¹ Passages in which these various unguents occur are cited by Athenaeus 15.690d-691a. ² It cannot be determined whether the speaker is a woman (*hetaera*?) or the poet himself.

³ A Lydian unguent made from hazelwort.

17 *Etymologicum Genuinum* and *Magnum*

᳚ρσοθύρη: a little door which gives access to an upper storey... Semonides gives a vulgar meaning to the word:

and I drove through (?) the back door¹

¹ The 'back door' is no doubt the anus, but the text is highly uncertain. ᳚ρσοθύρης is suspect on metrical and other grounds (see West, *Studies* 179).

IAMBIC POETRY

18 *Et. Gen.* (pp. 22-23 Calame) = *Et. Mag.* 270.44 = Zon. (p. 539 T.)

διασανλούμενος ἀβρυνόμενος καὶ διαθρυπτόμενος . . . παρὰ τὸν σαῦλον τὸν τρυφερὸν καὶ γαῦρον. Σιμωνίδης ἐν ἴαμβοις.

καὶ σαῦλα βαίνων ἵππος ὡς τορωνίτης.

κορωνιᾶς, -ιᾶ dub. West, alii alia

19 Pollux 2.65

σκυιπὸν δὲ τὸν ἀμυδρῶς βλέποντα Σιμωνίδης ὁ ἴαμβοποιός.

ἢ τυφλὸς ἢ τις σκυιπὸς ἢ μέγα βλέπων.

μόγις pro μέγα West, alii alia

20 Schol. Hom. *Od.* 14.435, “τὴν μὲν ἵαν Νύμφησι”

ὡς ποιμενικοῖς προστάταις καὶ Σιμωνίδης θύειν αὐτούς φησι Νύμφαις καὶ

Μαιάδος τόκω·

οὐτοι γὰρ ἀνδρῶν αἷμ’ ἔχουσι ποιμένων.

cf. Eust. ad loc. (1766.2)

1 θύουσι Νύμφαις τῷ τε suppl. Barnes (ἢδὲ Ahrens)

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18 *Etymologicum Genuinum*

διασανδρούμενος: putting on airs and having an affected manner . . . from *σανδρός* which means effeminate and haughty. Cf. Semonides in iambics:

with mincing gait and arched neck like a horse's¹

¹ Cf. Anac. frr. 452, 458 *PMG*. Whatever the correct reading of the last word is, the fragment presumably describes a man who puts on airs.

19 Pollux, *Vocabulary*

σκυπός is used by the iambic poet Semonides of one who has weak eyesight:

one who is blind or has weak eyesight or sees well

20 Scholiast on Homer, *Odyssey* (“one portion for the Nymphs”)

as guardians of shepherds. And Semonides says that they sacrifice to the Nymphs and

to the son of Maia;
for they¹ have in their care the race of shepherds

¹ I.e., the Nymphs and Hermes. I have followed the explanation of Eustathius, but according to West 'they' are those sacrificing: "for they are of shepherd stock."

21 Strabo 13.2.6

τὰς δὲ δυσφημίας τῶν ὀνομάτων φεύγοντές τινες ἐνταῦθα μὲν (sc. Πορδοσελήνη) Ποροσελήνην δεῖν λέγειν φασίν, τὸ δὲ Ἀσπόρδηνον ὄρος τὸ περὶ Πέργαμον, τραχὺν καὶ λυπρὸν ὄν, Ἀσπόρηνον, καὶ τὸ ἱερὸν τὸ ἐνταῦθα τῆς Μητρὸς τῶν θεῶν Ἀσπορηνῆς. τί οὖν φήσομεν τὴν πόρδαλιν καὶ τὸν Σαπέρδην καὶ τὸν Περδίκκαν; <ἀλλὰ ἔτερον σημαίνει, ὅπερ> (add. West) καὶ τὸ Σιμωνίδου

(a) σὺν πορδακοῖσιν ἐκπεσόντες εῖμασιν,

ἀντὶ τοῦ διαβρόχοις, καὶ ἐν τῇ ἀρχαίᾳ που κωμῳδίᾳ (Ar. *Pax* 1148) “πορδακὸν τὸ χωρίον” τὸ λιμνάζον.

Schol. Ar. ad loc. (p. 164 Holwerda)

παρδακὸν (ita codd. Ar.) δὲ δίνγρον· οὕτω γὰρ καὶ Ἀρχίλοχος, “παρδακὸν δ’ ἐπείσιον” (fr. 40), καὶ παρὰ Σιμωνίδη τῷ Ἀμοργίῳ.

(b) σὺν παρδακοῖσιν εῖμασιν σεσαγμένοις

παρδακῆσιν schol. Ar. εἰμάσιν libri utrimque, corr. Toup et Tyrwhitt σεσαγμένοι Welcker

SEMONIDES

21 Strabo, *Geography*

So as to avoid the indecency of the names some state that one ought to say here Poroselene (for Pordoselene), and Asporenon for Aspordenon, the rugged and wretched mountain round Pergamum, and that the temple there belongs to the Asporene Mother of the Gods. What then shall we say of *pordalis* ('leopard') and Saperdes and Perdiccas?¹ <But a different meaning> is found in Semonides

(a) cast forth (on the shore?) with *pordakoisin* clothing,

instead of sodden, and somewhere in early comedy "the area is *pordakon*," i.e., marshy.

Scholiast on Aristophanes, *Peace*

pardakon means wet; so too in Archilochus (fr. 40) and in Semonides of Amorgos:

(b) weighed down by sodden clothing²

¹ The point of what precedes is that such changes avoid the roots *pord-* and *perd-* which occur in words denoting the act of farting. Although Strabo mentions only the roots *pord-* and *perd-*, he seems to imply that *pard-* could also be considered indecent, since all three roots occur in the various tenses of *πέρδομαι*, 'fart.'

² Many, probably correctly, treat (a) and (b) as one fragment, reading (with Welcker) *σὺν παρδακοῖσιν ἐκπεσόντες εἴμασιν / σεσαγμένοι*, "cast forth weighed down by sodden clothing." It seems likely that the correct form of the adjective is *pardakos*.

IAMBIC POETRY

22 Ath. 14.658b

(τυρὸς Τρομιλικός) οὐ καὶ Σιμωνίδης μνημονεύει ἐν
ἰάμβῳ οὐ ν ἀρχή

〈ἢ〉 πολλὰ μὲν δὴ προυκπονέαι, Τηλέμβροτε,
γράφων

23

ἐνταῦθα μέν τοι τυρὸς ἐξ Ἀχαιῆς
Τρομίλιος θαυμαστός, δν κατήγαγον.

ἢ (22) add. Hemsterhuys προεκπονῆ cod., προυκ- Fick,
-έαι Hiller

24 Ath. 14.659d-f

οὐδὲν οὖν ν ἡν παράδοξον εὶ καὶ θυτικῆς ἥσαν ἔμπειροι
οἱ παλαίτεροι μάγειροι. προίσταντο γοῦν καὶ γάμων
καὶ θυσιῶν . . . καὶ παρὰ Σιμωνίδη δέ φησιν ἔτερος
(μάγειρος).

κώς 〈ῦν〉 ἀπεῦστα κώς ἐμίστυλα κρέα
ἰρωστί· καὶ γὰρ οὐ κακῶς ἐπίσταμαι.

1 χως ἀφευστα χως cod., κώς . . . κώς Schneidewin 〈ῦν〉
add. Bergk ἀπεῦστα Fick, corr. Hiller 2 εἰδώς· τί cod.,
corr. Hecker

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22 Athenaeus, *Scholars at Dinner*

(Tromilian cheese) which Semonides mentions in the iambic poem whose beginning is

Much indeed is the work you do in advance, Telem-brotus,

where he writes

23

here, take note, is wonderful Tromilian cheese from Achaea, which I brought back

24 Athenaeus, *Scholars at Dinner*

There's nothing surprising, therefore, if the cooks of old were skilled in the art of divining. At any rate they managed both weddings and sacrifices . . . and another cook says in Semonides:

and how I singed off the hair of a pig and how I cut up the meat in the manner prescribed by ritual; for in fact I'm quite knowledgeable in that

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25 Ath. 10.424c

καλοῦνται δὲ (οἱ κύαθοι) καὶ ἀρυστῆρες καὶ ἀρύστι-
χοι. Σιμωνίδης·

ἔδωκεν οὐδεὶς οὐδέ τέλος ἀρυστῆρα τρυγός.

26 Ath. 11.460b

ποτήρια δὲ πρῶτον οἶδα ὀνομάσαντα τὸν Ἀμόργιον
ποιητὴν Σιμωνίδην ἐν ιάμβοις οὗτως·

ἀπὸ τράπεζαν εἰλε τνιν ποτήρια.

καὶ pro νιν Meineke, εἰλεν ḥ dub. West, alii alia

27 Schol. Hom. *Il.* 2.219 (i.230 Erbse), “φοξός”

εἴρηται ἀπὸ τῶν κεραμικῶν ἀγγείων, τῶν ἐν τῇ καμίνῳ
ἀπὸ τοῦ φωτὸς ἀπωξύνμενων, καθά φησι καὶ Σιμω-
νίδης·

αὕτη δὲ φοξὴ χεῖλος Ἀργείη κύλιξ.

cf. Apoll. Soph. (p. 164.19 Bekker), *Et. Gen.* (p. 46 Calame),
Et. Mag. 798.17, *Et. Gud.* (col. 560.20 Sturz), Zon. (p. 1817 T.),
Epimer. in Hom. (p. 720.18 Dyck), Orion *etym.* (col. 159.12
Sturz), Ath. 11.480cd, Eust. in Hom. *Il.* 2.219 (i.316.1 V. d. Valk)

φοξὴ χεῖλος Vat. gr. 28 (schol. Hom.), Apoll. Soph. (χειρὸς),
φοξίχειλος schol. Hom. primarii, *Et. Gen.*, *Et. Mag.*, Ath., Eust.,
φοξύχειλος *Et. Gud.*, φοξόχειλος Zon.

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25 Athenaeus, *Scholars at Dinner*

κύαθοι ('ladles') are also called ἀρνστῆρες and ἀρνστιχοι. Cf. Semonides:

no one gave even a ladleful of dregs

26 Athenaeus, *Scholars at Dinner*

I know that the term ποτήρια was first used by the poet Semonides of Amorgos in his iambics as follows:

(s)he cleared away the table . . . cups

27 Scholiast on Homer, *Iliad* ("pointed")

The word is said of vessels made from pottery which have been brought to a point in the kiln from the fire, as Semonides says:

this is an Argive cup with tapered lip¹

¹ Some prefer the reading φοξίχειλος, but the meaning will be the same.

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28 Schol. Ar. Ach. 740 (p. 97 Wilson), “τὰς ὄπλὰς τῶν χοιρίων”

οὐ μόνον Ἀριστοφάνης ἐπὶ τῶν χοιρῶν τὰς ὄπλὰς
εἴρηκεν, ἀλλὰ καὶ Σιμωνίδης ὁμοίως ἐπὶ χοιρου·
ὄπλὰς ἐκίνει τῶν ὀπισθίων ποδῶν.

29 Bergk = 514 *PMG*

30 *Et. Gen.* (Miller, *Mélanges* 82) = *Et. Mag.* 250.18

δαύω· τὸ καίω, παρὰ Σιμωνίδη·

μηρίων δεδαυμένων.

παρὰ τὸ δαίω, τροπῇ τοῦ ι εἰς ν.

31a *Et. Gen.* (p. 26 Calame)

ἐπληντ' ἀλλήλησι. ἐκ τοῦ *πλῶ τοῦ σημαίνοντος τὸ
πλησιάζω. ὁ παρακείμενος πέπληκα, λέγεται δὲ καὶ
πέπλακα· ὁ παθητικὸς πέπλημαι πέπληται, καὶ παρὰ
Σιμωνίδη πεπλήταται·

τὰ δ' ἄλλα πεπλέαται ξύλα.

cf. *Et. Mag.* 367.37, Zon. (p. 850 T.)

πεπλήταται *Et. Gen.* et *Et. Mag.*, corr. Renner

31b Schol. Lyc. 634 (p. 212.16 Scheer), “σισυρνοδῦται”
σίσυρνα δὲ παχὺ περιβόλαιον ἦ δερμάτινον ἴμάτιον,

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28 Scholiast on Aristophanes, *Acharnians* ("the hooves of the pigs")

Not only does Aristophanes use ὄπλαι ('hooves') with regard to pigs, but so does Semonides:

it moved the hooves of its back feet¹

¹ Perhaps said of a pig being sacrificed. Cf. fr. 24.

30 *Etymologicum Genuinum* and *Magnum*

δαύω means 'burn' in Semonides:

of burnt thigh bones

Equivalent to δαίω ('burn'), with iota changed to upsilon.

31a *Etymologicum Genuinum*

They (sc. shields) came near one another (*Il.* 4.449). From *πλᾶ meaning 'come near.' The perfect is πέπληκα and also πέπλακα, the passive πέπλημαι πέπληται and in Semonides πεπλήται:

and the other wood has come near (the fire?)

31b Scholiast on Lycophron ("wearers of leather coats")
σίσυρνα is a thick mantle or leather coat, the so-called

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ἡ λεγομένη γοῦννα, ἥντινα Σιμωνίδης ὑποκοριστικῶς
εἰπε “σίσυν παχεῖαν.”

παχείην et *παχείαν* codd., corr. Bergk

32 Schol. AB Hom. *Il.* 13.103

ἥια δὲ τὰ βρώματα, οὐ τὰ ἐν οἴκῳ δὲ ἐσθιόμενα, ἀλλὰ
τὰ ἐν ὄδῳ καὶ πλῷ. “δεῦτε φίλοι, ἥια φερώμεθα” (*Od.*
2.410). Σιμωνίδης.

33 Hesych.

κάρκαρα· τοῦλα ὁ διηγτῶν καὶ τὰ ποικίλα τῇ ὄψει καὶ
τέπιτυρατὸν παρὰ Σιμωνίδη (-δει cod., corr. Musurus).
ἔνιοι τοὺς μάνδρας.

34 Suet. *de blasph.* (pp. 53-54 Taillardat)

Κέρκωπες οἱ πανούργοι ἀπατηλοί . . . καὶ κερκωπία
ἡ ἀπάτη κατὰ τὸν Σιμωνίδην.

35 Antiattic. (*Anecd. Gr.* i.105.3 Bekker)

κορδύλη· τὸ ἔπαρμα. Σιμωνίδης δευτέρῳ.

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γοῦννα, which Semonides used in diminutive form
a thick leather coat

32 Scholiast on Homer, *Iliad*

ἥϊα are victuals, not those eaten at home, but on a journey or voyage. “Come here, friends, let us carry the provisions” (*Od.* 2.410). Cf. Semonides.¹

¹ The citation has not been preserved, but clearly some form of the word was contained in it. The poet is probably the iambo-grapher, since the word is also found in Arch. fr. 79.1, with long iota as sometimes in Homer.

33 Hesychius, *Lexicon*

The gloss is too corrupt to be translated. If Musurus’ emendation of *ἐπιτυρά* to *πίτυρα* is accepted, it seems that Semonides (or the lyric poet) used *κάρκαρα* with the meaning ‘bran.’

34 Suetonius, *On Defamatory Words*

Κέρκωπες are deceitful scoundrels . . . and *κερκωπία* means ‘deceit’ in Semonides.¹

¹ Perhaps the lyric poet.

35 Anti-Atticist

κορδύλη means a ‘swelling.’¹ Cf. Semonides in his second book.

¹ According to the scholiast on Arist. *Clouds* 10 *κορδύλη* is properly a swelling on the head as the result of a blow.

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36 Phot. *lex.* (i.355 Naber)

κύβηβον· Κρατῖνος Θράτταις (fr. 87 K.-A.) τὸν θεοφόρητον. Ἰωνες δὲ τὸν μητραγύρτην καὶ γάλλον νῦν καλούμενον οὕτως Σιμωνίδης.

37 Harpocr. (pp. 178 sq. Keaney)

Μυσῶν λείαν· Δημοσθένης ἐν τῷ ὑπὲρ Κτησιφῶντος (18.72). παροιμία τίς ἐστιν οὕτω λεγομένη, ἢν φησι Δήμων ἐν α' περὶ παροιμιῶν τὴν ἀρχὴν λαβεῖν ἀπὸ τῶν καταδραμόντων ἀστυγειτόνων τε καὶ ληστῶν τὴν Μυσίαν κατὰ τὴν Τηλέφου τοῦ βασιλέως ἀποδημίαν (FGrHist 327 F 4). κέχρηνται δὲ τῇ παροιμίᾳ ἄλλοι τε καὶ Στράττις ἐν Μηδείᾳ (fr. 36 K.-A.) καὶ Σιμωνίδης ἐν ιάμβοις.

38 *Et. Gud.* (col. 408.40 Sturz)

νήστης· οὕτως εἴρηται παρὰ Σιμωνίδη. παρὰ τὸ ἔδω . . . τὸ ἐσθίω, οὖ ὁ μέλλων *ἔσω, *ἐστής, καὶ μετὰ τοῦ νε στερητικοῦ *νεέστης, οὖ παρώνυμον νήστης. οὕτως Ἡρωδιανὸς ἐν ἐπιμερισμοῖς (i.xxi Lentz).

39 *Et. Mag.* 764.25

τρασιά· παρὰ τὸ τέρσω τὸ ξηραίνω, τερσιά, καὶ ταρσιά, ὡς παρὰ Σιμωνίδη, καὶ καθ' ὑπέρθεσιν τρασιά.

cf. Hesych. ταρσιήν τὴν τρασιάν

36 Photius, *Lexicon*

κύβηβος is said of one possessed by a god in Cratinus, *Thracian Women*. But the Ionians use the word of what is now called *μητραγύρτης* ('begging priest of Cybele') and *γάλλος* ('priest of Cybele' or 'eunuch'). So Semonides.

37 Harpocration, *Lexicon of the Ten Attic Orators*

Booty of the Mysians. Demosthenes in his speech *On behalf of Ctesiphon*. There is a proverb in this form which Demon, in Book 1 of his *On Proverbs*, says originated from the raids into Mysia by the neighbouring peoples and robbers during the absence of king Telephus. Others use the proverb, including Strattis in *Medea* and Semonides in his iambics.¹

¹ The proverb, said of anything that can be plundered with impunity, is frequently cited (see West ad loc.). Presumably Semonides used the Ionic form *λητῆ(ν)*, as Hoffmann proposed.

38 *Etymologicum Gudianum*

νήστης: so in Semonides. It is from *ἔδω* ('eat') . . . *ἔσθιω*, whose future is **ἔσω*, **ἔστής*, and with the privative *νε*, **νεέστης*, the by-form of which is *νήστης* ('one who fasts'). So Herodian in *Parsings*.

39 *Etymologicum Magnum*

τραστιά: from *τέρσω* meaning 'dry' we get *τερσιά*, and *ταρσιά* as in Semonides, and by transposition *τρασιά* ('crate for drying figs').¹

¹ Semonides would have used the Ionic form *ταρσή*, but Hesychius' gloss need not mean that it occurred in the accusative.

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40 Orion *etym.* (col. 168.9 Sturz)

ψηνὸς ὁ φαλακρὸς εἴρηται. Σιμωνίδης.

41 Zenob. Ath. 3.70 cod. A, ed. Kugéas apud O. Crusius,
Paroemiographica, *Sitz.-Ber. bay. Ak.* 1910 (4), p. 23
(= *Corp. Paroem. Suppl.* [1961] V)

ὁ Λέσβιος Πρύλις· ταύτη καθ' ὁμοίωσιν Σιμωνίδης
κέχρηται·

†ἐν εὐδετέω† ὥσπερ Λέσβιος Πρύλις.

δοκεῖ δὲ ὁ Πρύλις Ἐρμοῦ παῖς γενέσθαι καὶ μάντις.
ὄνομάζουσι δὲ αὐτόν τινες Πυρσόν.

cf. *Paroem. Gr.* i.327.18 L.-S.

ἐνεύδετ(ε) Crusius, ἐν δευτέρῳ Pellizer (libro altero frag.
tribuens)

42 Stob. 2.1.10

Σιμωνίδου·

ρεῖα θεοὶ κλέπτοντιν ἀνθρώπων νόον.

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40 Orion, *Lexicon*

$\psi\eta\nu\circ\varsigma$ means 'bald headed.' Cf. Semonides.

41 Zenobius, *Proverbs*

The Lesbian Prylis. Semonides used this proverbial expression in a comparison:

... like Lesbian Prylis

It seems that Prylis was the son of Hermes and a seer.¹ Some call him Pyrsus.

¹ According to Lycophron 219 and the scholia ad loc., Agamemnon sailed off to Lesbos and Prylis revealed to him the stratagem of the wooden horse.

42 Stobaeus, *Anthology*

From Semonides:

Gods easily deceive the mind of mortals.¹

¹ Attribution to Semonides has been doubted or denied by many (it is Sim. fr. 525 *PMG*), but the only cause for suspicion is the choriambic anaclasis in the first metron and this has been adequately defended, both here and in fr. 1.4, by R. Renehan, *HSCP* 87 (1983) 5-11.

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Dubium

43 Ar. Pax 697-699

Τρ. ἐκ τοῦ Σοφοκλέους γίγνεται Σιμωνίδης.

Ἐρ. Σιμωνίδης; πῶς;

Τρ. οἵτι γέρων ὀν καὶ σαπρὸς
κέρδους ἔκατι κὰν ἐπὶ ριπὸς πλέοι.

Schol. ad loc. (p. 108 Holwerda)

χαριέντως πάνυ τῷ αὐτῷ λόγῳ διέσυρε τῆς β' τοῦ
ἰαμβοποιοῦ καὶ μέμνηται ὅτι σμικρολόγος ἦν. ὅθεν
Ξενοφάνης “κύμβικα” αὐτὸν προσταγορεύει (Xenoph.
fr. 21 West).

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Doubtful Work

43 Aristophanes, *Peace*

Trygaeus: He's changing from Sophocles to Simonides.

Hermes: Simonides? How so?

Trygaeus: Because now that he's old and decayed, he'd even sail on a mat of wickerwork for the sake of profit.

Scholiast on the passage

Aristophanes very elegantly ridiculed Simonides with the same words of the second book of the iambic poet and records that Simonides was miserly. Hence Xenophanes calls him a skinflint.¹

¹ E. Pellizer, QUCC n.s. 9 (1981) 47-51, argues that the scholiast is attributing *Peace* 699 to Semonides, since Simonides is never called an iambic poet. This appears as fr. 4 in the edition of Semonides by Pellizer and Tedeschi, with *κέρδοντι* emended to *κέρδεος* *έκητι*. Holwerda's edition of the scholia prints *τοὺς δύο* for *τῆς β'*, but Pellizer informs me that the latter is the correct reading. Holwerda assumes a lacuna in front of *μέμνηται* and West supplies *Χαμαιλέων* on the basis of Athenaeus 656d.